

THE
CHURCH MISSIONARY
QUARTERLY TOKEN.

VOLUME III.

(1874 to 1878.)

LONDON:

CHURCH MISSIONARY HOUSE,

SALISBURY SQUARE.

THE INCOMING MILLIONS

THE
The Citizenship of the "New Earth." Rev. 21:
24-27; 22:14.

CHURCH MISSIONARY

"Who Is My Neighbor?" Luke 10:25-37.

REVIEW QUESTIONS

QUARTERLY TOKEN.

1. Tell the story related in the passage.
2. Describe the work of the officials at Ellis Island.
3. Describe the immigrant's progress through the immigrant station.
4. What conditions of immigration are talked of?
5. What is the principal reason for immigration?
6. State the principal reasons for immigration.

LONDON:

GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

1. What classes of immigrants are excluded by law?
2. What difficulties do inspectors find in enforcing these laws?
3. How and where are immigrants smuggled into the country?
4. What becomes of those excluded?
5. How does the matter of distribution affect the immigrant?
6. What is the result of the South in this?

CHURCH MISSIONARY HOUSE

ST. JOHN'S SQUARE.

Hughes

Oct. 1874

The Arrians, Past and Present.

THE Rev. H. Baker, our well-known Missionary in Travancore, writes as follows respecting the good work that has been going on for some few years among the hill-tribe of Arrians:—

"I will give you a brief sketch of what happened at Mundakayam last Saturday and Sunday. Twenty years ago, for miles round there was dense forest along the foot of the high hills, and small Arrian villages were perched on the mountain-sides only. The valleys were inhabited by wild animals; sometimes a small cultivation was seen, with huts in trees. Now there is a cart-road with good iron and stone bridges; and a number of coffee estates, employing hundreds of coolies, exist on the plateau on the mountain-tops. I have, where once was forest, the large villages of Mundakayam and Kootikal, with the smaller one of Assapian. The hill villages still exist, but I have drawn from them hundreds of settlers, who have established themselves as Christians at Kootikal and Assapian, while Mundakayam is inhabited by people of every caste in Travancore, outcasts from their homes and families because they have become Christians. These people are all farmers; the Native Pastor and two readers are the only persons receiving any salary or loan, or assistance of any kind.

"Some friends at Oxford in England, gave me money towards a church at Kootikal. Last Saturday I went there. The roof is ready, of sawn ironwood, collected at the temporary church, which stands on the ruins of a very ancient heathen temple. Mr. Matthew Curien, the pastor, had thirteen Arrians well prepared for baptism, and about 300 of the 350 inhabitants of the village present. We had the Litany, then baptism of the thirteen; then the Holy Communion, at which thirty-eight participated; then afterwards we went a few yards distant to where the foundation was dug. One party of men brought the wrought stone on which the idol had stood, another that on which the Brahmin stood to pour water on the idol in the bathing ceremony; these were carefully lowered into the pit, and I squared them for the foundation at the north-east angle. Each father and mother of a family placed smaller stones at the sides of these. I asked a blessing and uttered thanksgiving to my Lord, almost in the words of that glorious anthem at the end of the Communion service (many joining), and pronounced the blessing on all present. Several young women taught in Mrs. Baker's school, and numbers of lads taught by the Coral Fund, are here. There was not a dry eye present, and yet there was gladness with all. I had baptized nearly all there, even the pastor himself when a babe. The people are going on with the foundations, and we hope to finish the church. They have already a nice house, built at their own expense, for a parsonage. On Sunday morning early I went along the bank of the river six miles, now dotted with little cultivations and houses, to Mundakayam. Here there are a few Mohammedans and peons, and others, settled near the large iron bridge with a traveller's bungalow; but my church, old Mission-house, and village are across the river. After breakfast I found many from

Assapian, mentioned above, and Edakarra, an Arrian hill village, five miles to the south-west, assembled. Soon the bell rung for church. We had morning service, Mr. Curien assisting me, and the baptism of thirty adults; the first had been a notorious arrack smuggler, now a quiet sower of paddy. Next came a rich Arrian and his family, who had been opposed to us at Edakarra, but had for two years past been under instruction, and were now joyfully entering the Church of Christ; the rest were Pularies, Palayans, and people of other castes, all standing in one row. These 230 persons came forward in bodies mixed with no regard to former caste, and partook, men and women, of the same cup and the same bread.

"At the close we had the sermon or address; and I asked them how they hoped to stand, when the Judge should have His seat, apostles, angels, and prophets around? where should we be then? They, too, were the children of my prayer, of my labour, and of God's blessing. Some had arrived home. We were slowly, painfully, travelling homewards. Should we arrive? Which would drop by the way? Which would have the Saviour's welcome? Who were those who shall be rejoiced over by the friends of Christ in heaven?"

This is very encouraging for Missionary collectors and subscribers, as one result of their labours and prayers.

Sik-wœ.

ONE of the newest stations of the Society in China is Shau-hying. Good fruit has already been gathered in there, and the following account written by the Missionary, Mr. Valentine, will show that the Native Christians practise prayer and believe in the power of it:—

"A young man who has been baptized by us is the eldest son of Christian parents, that is to say, of parents who are now Christians and communicants, Mr. and Mrs. Vong. This son of theirs is, like Augustine of old, 'the child of many prayers.' When the Taeping insurgents ravaged the district they carried off Mr. Vong's two sons, this young man, then a lad of fifteen or sixteen, and his brother. For seven years nothing was heard of them. Meantime the Gospel of the grace of God had reached Hang Chow, where Mr. Vong then resided. It reached his ears, it reached his heart; he believed and was baptized. The loss of his sons pressed heavily on his spirit, but now he knew where to flee for succour. He prayed and prayed that his sons might be brought back to him in safety. His prayers were not unheeded, for, before many months had elapsed, the eldest son suddenly entered the house. Soon after this happy event Mrs. Vong believed the truth, and was received into the Church by baptism. Then the two earnestly and constantly united in prayer for the return of their younger son. Again prayer was heard and answered, and the missing son was brought home to his rejoicing parents. 'How can I but believe that there is a God that hears and answers prayer,' I have heard Mr. Vong say again and again, 'when He has heard my prayers in this remarkable manner?'

A QUARTERLY TOKEN
 FOR
JUVENILE SUBSCRIBERS,
 A GIFT
 FROM THE CHURCH MISSIONARY SOCIETY.



The City of the "Mercy Stream."

THERE is a large city in China, about twelve miles from Ning-po, called by the strange name Z-ky'i. We will not attempt to tell you how to pronounce this word, but we can tell you its meaning. It is "Mercy Stream," and the name is a most significant one, for the mercy

of God in the Gospel of His Son has at length reached it, and a Christian church has even been built there.

On Sunday, May 31, 1874, this church was consecrated by Bishop Russell in the city of Z-ky'i. The place traces its history back for nearly 2000 years, but the present town is only about 500 years old. The Church Missionary Society commenced work in Z-ky'i more than eighteen years ago. After encountering great opposition on the part of the upper classes, the Missionaries at length secured a small house, and, except for a small time, Christian labour has been carried on regularly ever since. Much was done to gain over the people by a dispensary which a good man opened in the Church Missionary House for three months. The number of Christians is, however, still small. About twenty have been baptized, and three sleep in tombs on the neighbouring hills, the first-fruits gathered into a safer fold.

In such a city as Z-ky'i, the need was long felt for a building which should not merely suffice for the bare accommodation of the thirty men and women, who form the usual Sunday congregation, but of a church comely enough to show Christian reverence for God, and large enough to accommodate audiences who may press into it to listen to daily preaching. Such a church has at length been built, capable of seating 200 people; and a Mission-house has been erected close to the church for the Catechist's residence, with room for a boys' day-school. The architecture is in a suitable style, partly native, and the church stands in the main thoroughfare of the city. On the day of dedication the place was filled, morning and afternoon. The Christians from the Tsong-gyiao station, ten miles distant, joined their Z-ky'i brethren, and twenty-five men and women received the Lord's Supper.

The congregation, among whom were about 100 heathens, listened attentively to an impressive sermon in Chinese by Bishop Russell. In the afternoon, after the Litany and a Sermon, the three Native Catechists spoke in turn to the congregation, who listened attentively to the end. A small sprinkling of the proud "literati" was observed on both occasions.

We have told you, in another part of the "Token," of a Mission church being greatly injured by a storm. In another place we have mentioned a new church having been built at Narowal in the Punjab, and here is an account of another building rising amid the darkness of heathenism; but, after all, it is the Christians who form the true stones of that Church, in which the Holy Spirit delights to dwell, Jesus Himself being the "head stone of the corner."—See 1 Peter ii. 5—7.

The Rev. G. E. Moule says, in reference to the name of Z-ky'i, "God grant that the name of the city may prove a reality, and from the Mission church, as a central foundation, the Gospel, telling God's love, may go forth as a fertilizing stream!"

24.18.1



WEST AFRICAN NATIVE CATECHIST PREACHING.

in confidence that the king and chiefs had gone to Ifa (god of palm-nut) grove, to consult it whether my mission is a good one and should be received. He said further, 'Ifa told them there is no harm; "open your hearts freely to the stranger, and receive his words."' From this time the people began to speak more freely with me than hitherto, which I observed myself. Poor people! may they soon learn to believe God!"

Mr. Doherty then passed on to another town called Bolorunpelu. Here he spent a few days. This town was formerly a Mission station. Mr. Doherty says:—

"We went on and came to the house of the chief, who received us very warmly, and also lodged us in one of his rooms in his compound. Before I went into the room I explained myself to him as God's messenger; and to affirm this I took out my New Testament and gave it to him, saying, 'This is the Word of God that I am preaching from place to place.' Immediately he said, 'There are some of your people near me here, who used to hear the Word of God from Sunday to Sunday before.' So he sent to call two old men who are truly converts; one of them was then absent in his farm, but the other came to me at once. There is also a third convert—a young man; he met us by the way on his way to Eruwa. After a short religious conversation, the chief went into his back-yard. Now the old man got the chance of opening his mind to me. He began to relate to me how that, on account of the Word of God, their town's-people used to scorn and to speak ill of them; and that, in spite of all opposition, they used to meet and pray on Sundays; but afterwards, when the trial was too strong for them, they gave up praying together, leaving each one to pray alone in his house. This good old man, to make me know that what he had learnt he had not cleanly forgotten, began to repeat passages of Scripture and also four Yoruba hymns, some about five and others six verses. He also said the Ten Commandments without missing a syllable. He had learnt all these, as he told me, fifteen years ago, when one Mr. Thomas Macaulay was their teacher. I asked if any of them three had been baptized; 'No,' was his answer, 'we have been too anxious for it: but we have no minister to baptize us.' In the evening the other old man arrived from his farm. As soon as he heard of me, he came to the chief's house to see me. He had been my former acquaintance at Ikija station. He began now to relate just the very same thing the other man had related about their troubles on account of religion. I spoke to them both at length, and encouraged them from the Word of God. Before they left me, we knelt down in the open air, as we had no better place, so I offered prayer."

Let us pray the Lord of the harvest to thrust forth many more such faithful labourers into His harvest!

Progress in Shaou-Hying.

ON the anniversary of the Day of Intercession for Missions, I had the privilege of baptizing no less than seven persons; six men of ripe years, and a little boy of eight, the son of one of them. Who will say that this

happy event was not the result of the past intercession? Two years ago there was but one male Christian in connexion with the church; there was no Catechist, no preaching-room, no out-station, no school. Now we have two Catechists, a promising out-station, a boys' day-school, and a well-attended preaching-room. One of those baptized was Mr. Vong's second son, who was restored to his sorrowing parents in answer to prayer after years of wandering with the Taepings. After his return he used to work on his father's farm. As we were going to Ningpo last October, he said to me the first night we were in the boat, "Mr. Valentine, I should like to speak to you." "What is it?" I said; and to my infinite delight he told me he was seriously desirous of becoming a Christian. "Have you spoken to your father about it?" I said. "No," he replied, "it is from my own mind. When I first came to live at your house I didn't care at all to attend worship, now *I love the Word*. I formerly frequented plays, and was a great admirer of them; now I have no desire whatever to go and see them. I believe the Bible to be the true Word of God, and the Lord Jesus to be the only Saviour of sinners. I desire to be a disciple of Jesus." Then we had a long conversation on certain texts of Scripture, and we knelt down together in the forepart of the boat, and I prayed for the young man in his seeking for a part in the kingdom of God; and when we rose from our knees, he said, "Thank you for that prayer." At his baptism he received the name Kyüôh-eh (Perceiving Grace). And thus father, mother, and both their sons, their only children, are now members of the Church of Christ.—*Rev. J. D. Valentine.*

Baptism and Death of a Santal Boy.

THE REV. H. Davis gives the following account of the last days of a Santal boy:—"We had a sad trial and a great joy in May last—a sad trial in the death of the head boy in the boarding-school, and a great joy that he died in the Lord. Durga came back to Hiranpur before the May holidays were over. He had been to Sooree, and there caught cholera. He seemed quite well on the day he returned (Saturday). He attended the morning service of Whit-Sunday, but came to me shortly after, complaining of a pain in the stomach and purging. I gave him some medicine. In about half an hour after I was called to see him, and already the cramps had set in. We did the best we could for him. There were only two boys in the school on account of the holidays, and one of these ran away as soon as he knew there was no hope of Durga's recovery. Our friends in England know little of the panic which seizes upon the natives of this land when cholera is about. At this time every one was frightened, but those teachers who had not left Hiranpur for their vacation watched him and tended him most tenderly. About three o'clock he asked that he might be baptized. We asked, 'Why do you want baptism, Durga?' He said, 'Because Christ is the only Saviour.' 'If you know this, why did you not ask for baptism while you were in health?' we asked. His answer was, 'Because I did not feel sure before; I wanted to read and to know more of the Christian

religion, whether it were true or false. I then asked him if he now felt sure that the Christian religion was true. 'Yes! yes!' he replied. Upon this confession I baptized him into Christ's Church. Shortly after this he rallied, and we had great hopes of his recovery. But the Lord had not ordered it thus; he was soon to join the Saviour he had long known but was afraid to believe in, lest he should find he had trusted in a false religion. On Wednesday, about noon, he passed away, after great pain and suffering. As we had attended him during his illness, so we dug his grave and buried him. His sufferings were very great, but he bore them as well as he could, and between each paroxysm of pain would try to sing a line or so of one of his favourite



Bengali hymns. We sent for his father soon after he was taken ill, and when he came not, and we had no more hope, we asked him what he would like us to tell his father when he came. He replied, 'Christ is the only Saviour. I am a Christian. The Bible is God's Word.' When his old father came, he seemed much grieved, but his mind was not touched concerning his own salvation. He said he was too old to learn anything new. Durga was the only one of the school-boys who embraced Christianity this year."

•• Juvenile Subscribers and Collectors of One Shilling a year, One Penny a month, One Farthing a week, or Threepence a quarter, are entitled to this "Token" free.

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he could find he told it now to the Greenlander, how He was led like a lamb to the slaughter, and spitted on and scourged and crucified, how He bore it all and why He bore it. As the speaker went through the wonderful story of heavenly love, what was his surprise to see, instead of the dulness and indifference generally shown by his Greenlander hearers, that Kajarnak was listening eagerly. As the Missionary went on, his own heart more and more stirred, the Eskimaux came forward, clasped his hands together and broke in, the tears rolling down his cheeks, "Did Jesus Christ do that for me? Say it to me again, I wish to be saved."

And in fact the words thus heard had taken deep and lasting root in Kajarnak's heart. First his own family, then many of the Eskimaux around were stirred up by him to come and hear the teacher's writing. In due time the first Greenland Congregation was formed, and Kajarnak became the best helper of the Missionaries, and adorned his Christian calling unto death.

Extracts from the Journal of a Missionary in China.

WE think that the following extracts from the journal of one of our Missionaries in China will be acceptable to the young readers of the "TOKEN":—

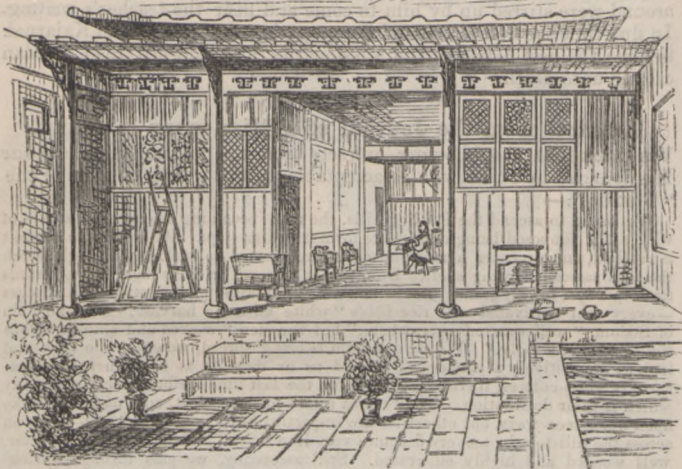
We began to ascend the Pehling hills, the road becoming steeper, the stones of which it is composed being arranged to form irregular steps. At length the summit is reached, and we enter a rest-house—a large barn-like building, through which the road passes, affording shelter from sun or rain. The view looking backwards from this spot is very grand. Below us a wide undulating plain, dotted with villages—every spot cultivated—the rice-fields "white unto the harvest;" like the plain of Sodom, "well-watered everywhere," but the men "wicked and sinners before the Lord exceedingly." Whilst our tiffin is being spread, we enjoy the view and look as inquisitively at the crowd around us as they do at us. There are tea-carriers, grass-cutters, travellers resting for the last time before reaching the city which is their destination. They crowd round to see us eat, and make remarks upon our queer ways, but otherwise are respectful in their bearing. As we go on across the hill-top the scenery becomes very like that of Mid-Kent in its character, well wooded and highly cultivated. Still ascending, we pass through various villages until an old ivy-clad battlemented wall crosses our path, through the archway of which we get a view of thoroughly highland scenery; down below us a well-wooded valley, from which the hills seem to rise abruptly; between them the river winds, gleaming with the reflection of the sunset sky, whilst the heavens are already darkening with the gloom of coming night

After a few miles, we stopped at a village called Niang-kut, where one of the catechists who accompanied us preached to an attentive audience. Meanwhile, a boat had been preparing for us, which took us all on board, including chairs. The scenery on the Lien Kong river reminded us strongly of the Dart, well-wooded, lofty hills starting from the water's edge, whilst every turn in the stream disclosed a land-locked scene of new beauty. We landed at the ferry where, a few years before, Bishop Alford had been stoned; but, though many people were about, they took little notice of us

At Tang Iong we adjourned to the apartment which had been arranged for service, evening prayer, baptism, and sermon. The room was crowded and light deficient, but very hearty was the service altogether. One of the candidates, not being able to read, on being asked the usual question, "Dost thou renounce the

devil?" &c., replied most vigorously, "I hate him." Another, during the examination, said, 'I can't answer many questions, but I do believe'

At Lo-Nguong it seemed like a return of apostolic days to meet the fine sturdy old Christians, who have suffered the loss of all, and endured stripes and imprisonment for the Saviour's sake in the course of the last six or seven years. There was a plain common-sense reality about it all that touched one's heart more than any outward display of excitement could have done. At last, to have a little quiet, we walked on the walls, which are between three and four hundred years old, overgrown with grass. Returning, found Christians



assembling for evening prayer. Being Saturday, the subject was God's blessing upon all Missionary effort. On Sunday the church, which seats about 200, was well filled. About 100 Christian men were present, and behind them the heathen pressed in. Then, after the sermon, it was our further privilege to partake of the Lord's Supper with forty-one Chinamen and eight women, making, with our three selves, fifty-two communicants. It was a happy season.

On China's shore I hear His praises
From lips that once kiss'd idol stones;
Soon as His banner He upraises,
His Spirit moves the deathless bones.

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July 1876



TANK AT GORRUCKPORE.

by intercourse with the colporteur of the Society's Gorruckpore Mission. He next became acquainted with the late Mr. Smith, of Benares, and would perhaps then have become a Christian, but for his wife's opposition. Having stifled his conviction for a time he was assailed with doubts, but in his difficulties often prayed to God for guidance. At length he put himself under Mr. Stern's instruction, and was baptized by immersion in the presence of a large congregation of Europeans and Natives, some of the latter being heathen. At the time of his baptism he was Pundit in the Mission School. On the day following he went to the class as usual, no one absenting himself or saying an unkind word to him. "Some twenty or thirty years ago," remarks Mr. Stern, "a case of this kind would not have been passed over so easily."

We are able to give you a picture of the Tank at Gorruckpore, where the baptism took place. The tank was formed for heathen purposes many years ago, but now it has had a Christian use such as its makers of old never dreamed of.

In CHINA the missionary work is also progressing. At a new out-station near Ning Taik, the missionary baptized seven men at once. The following extract, in referring to this event, gives a particular account of the history of

A BLIND CONVERT.

One of the newly-opened Ning-Taik out-stations was visited by Mr. Wolfe last November. Seven men were baptized on that occasion, thus boldly confessing their faith in Christ, *at the very time when a mob outside was howling for their death.* One of those thus admitted into the Church was a man eighty years of age and perfectly blind. At the age of thirty he was a devout worshipper of idols, but at length (without any human teacher) found out their worthlessness, and abandoned them for ever. For many years he worshipped nothing, but was in agony of desire to find out some object of adoration. He then betook himself to worship the rising sun, then the moon and stars, but found no peace, and at length gave up his worship and simply cried for the true God. Just at that crisis the Christian chapel was opened in the village. The old man heard the catechist preach about Jesus, and at once believed with all his heart. "Now," he said to the missionary, on the day of his baptism, "I can die in peace, I have found a Saviour!"

In a village six miles from Tang Long a woman heard of Jesus from a member of the church. At first she kept all that she learnt to herself, but after twelve months told her husband, who treated the matter with indifference. Then she communicated the glad news to her neighbours, distributed among them Christian fly-sheets, and posted them on her own doors and rooms. This stirred up their fury against her; and her husband joined in the persecution. But she persevered through three years of opposition, and on the evening of the 1st November walked six miles to Tang Long chapel, supported by her only son, and after an interesting confession of her faith was baptized into the Church of Christ Jesus.

But now for a few words on AFRICA. In Sierra Leone the Native Church has now the control of all the congregations but one; the largest, that of Pademba Road, with its 950 Native Christians, 475 communicants, and 450 children being transferred from the Society to the Native Church during the year 1875. The Native Church has also undertaken missions to the heathen around. In YORUBA there is, alas! still much heathenism, and much work remains to be done. Last year, as we told you, Abeokuta was threatened with an attack of the Dahomians. It pleased God to hear prayer on its behalf and to use as "one of the instruments for that purpose, the Christian

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VIEW IN NINGPO, SHOWING THE 'MISSION' CHURCH.

Interesting Awakening near Hang-chow.

THE REV. A. MOULE, of Hang-chow writes:—

"During the summer and autumn of 1876 one of our catechists (Matthew Tai, the artist), accompanied by two young men who are preparing for Church work, made very frequent visits to the suburbs outside the gates, called Peace Gate and Periwinkle Gate, nearest my house. Here they sold a good many books and tracts, and, taking advantage of the public tea-shops, they had good audiences to preach to on almost every visit. After some time, as a few persons seemed interested in the Gospel, they begged me to hire a small room, in which earnest inquirers might meet for conversation. The room (hired and fitted up at private cost) was opened last winter, and at first no definite fruit appeared to result from it. One day, however, the catechists and pupils were reading with me when word was brought that a gentleman from outside the city wanted to see Mr. Tai (Matthew, the artist). After two hours' absence, Matthew returned, bringing the visitor to see me. He was a tall man, six feet high, and he described himself as a schoolmaster, from a district seventy miles to the south of Hang-chow, who, having business in the city, had left his school under the care of a friend, and was now lodging near our mission-room. Passing it one day, he noticed the words on our sign, or notice-board, 'HOLY RELIGION OF JESUS,' and asked what they meant. Being directed by an old woman to my house, he came at once to us, and began, with great apparent eagerness, to drink in the word of life. So rapidly did he learn the truth, and so strange was his intelligence, that both the catechists and myself at first felt sure he must be a Christian in disguise."

(He goes on to say that this was not the case. In a few days he returned to his village, Matthew Tai accompanying him, in order to see for himself whether the stranger's account of his circumstances was correct. The latter returned the visit, but stipulated that nothing should be said for the present by Matthew about religion, lest the four elder brothers of the inquirer should take alarm, and prevent his return to Hang-chow. The stipulation was observed, and they came back together to my house. After spending a fortnight with me in study, Mr. Tsiu (*Chow* in the common dialect of China) once more went home to tend his silkworms.)

"He went, purposing to hide his light again, but God ordered it otherwise. He arrived on Saturday night. Next day, the weather being fine, every one was out gathering mulberry-leaves for the market but Tsiu, who stayed at home, reading the Bible in secret. His brothers, hearing of his strange *idleness*, came over on Monday to upbraid him. He now boldly confessed that he was a believer in the Heaven-sent religion of Jesus, and that, in obedience to God's command and the custom of the religion, he was henceforth to keep one day in seven holy. Then gathering courage, with constant prayer for the Holy Spirit's help, he began to talk to his friends. Every day during

his three weeks' stay at home people came to see him. Three of his dreaded brothers came, amongst the rest, to hear. The head of a vegetarian sect declared that he would give up all, and become a Christian. Sometimes they sat till midnight, our friend reading chapter after chapter of the Bible, and explaining as well as his own brief acquaintance with it would allow. His journal is now before me, and in it he has noted all the chapters read by him. Some of his hearers copied out the Lord's Prayer and grace before and after meals. Some learnt by heart a short form of prayer, others the Creed, Lord's Prayer, and Ten Commandments. Every evening four or five, and on one occasion eleven, persons knelt with him in prayer.

"Hearing through the summer a good account, I promised to go down late in September, and baptize on the spot any who might be sufficiently prepared, instead of having them up here. The inquirer (Tsiu) who has been the means of awakening so many, and whom I propose to employ on probation among the Chu-ki hills, was baptized here (Hang-Chow) on September 2. He went home at once and prepared the inquirers; and Matthew Tai followed him on my return from Shanghai, spending eight days at the village. Mr. Sedgwick and I started on October 1st; and after a journey of seventy miles, we reached Great Valley, and were cordially welcomed.

"After a good wash and breakfast in the upper room rented by the Christians (i.e. catechumens) as a school-room and chapel, I began work, and from 9.30 till 4 p.m., save dinner-time, I was engaged in questioning the candidates, and hearing them repeat what they had learnt. Some knew the whole Catechism quite perfectly, and all had a remarkable amount of Christian knowledge, and apparently earnest, hearty faith. I almost tremble to think of the number. There were nine men, five women, two boys, and two infants accepted. The men were the three elder brothers of Tsiu (whom he so feared last April), their three cousins on the father's side, a maternal cousin, and two young men of other families. The women were Tsiu's wife and sister, his second brother's wife, and the mother and the wife of one of the cousins. The boys were the two eldest children, and the infants the youngest children of Tsiu and his fourth brother respectively. They wished *all* their children—that is to say two girls in one case, and two boys and a very young daughter-in-law in the other—to be baptized also; but I deferred these, as too old to count as infants, and too young to answer for themselves. One of the adult candidates has a fierce father, who hates his earnest efforts to keep holy the Lord's Day, and another has an uncle, who wishes to compel his taking part in ancestral feasts; but both seem firm in their resolve. Sedgwick was greatly interested, and asked questions through me.

"One of the women has a bad temper, and we hesitated long in her case. She spoke with singular earnestness, admitting her fault, and not in the least objecting to its discussion, but asking minutely how far anger might go without sin. 'May I *cry* if I am vexed? May I *holloa* at the children if they are naughty? I do pray for the Holy

Spirit's help!' I could not reject her, and she came very happily with her eldest boy and her baby. She repeated her lesson very well, and is very intelligent. The old mother of the three cousins spoke very warmly of the Saviour's love. Her memory, too, is excellent. Her three sons can all read very fairly indeed. Their ages are respectively thirty-seven, twenty-five, and twenty. The second son of thirty-five still wavers. I quite hope that at least one of these three may be a useful agent some day.

"On Thursday, Oct. 4th, I rose early, and had special prayer. Soon Matthew Tai appeared, anxious. There were rumours of a feast at midnight, and of plots to defeat the foreigner. M. T. and others went out to reconnoitre, and soon came back, saying that one candidate had been decoyed home by his father, and tied up to prevent his baptism. I could not wait, and at 8 a.m. we held service in the hall. Just as I began, in ran the escaped son, looking so pleased. The neighbours had interceded, and got him released; and the father himself was outside the hall when we finished, and I had a word with him. It was a solemn service. Oh, may it have been owned and ratified in Heaven! and may the inward and spiritual grace accompany the baptized to the end! We left immediately after, got a bamboo-raft at Li-p'u, a small boat at Chu-ki, and so to our own boat by 10 p.m., and home at last (on Friday night), after the rapid walk from I-kiau [described elsewhere], just in time to be of use in tending his dear wife, who, exhausted by nursing, had been taken suddenly ill in a way that for the time occasioned great anxiety. He proceeds:—Some persecution *seems* almost inevitable, and the idea has tried me much. But I am able better to-day (Oct. 8), I trust, to commend them all to God, on whom they have believed.

"If you are able to give insertion to this, to me, strangely interesting narrative, I trust it may help to stir up some of the Lord's people to earnest special prayer on behalf of the young Christian community of Great Valley. Help is much needed against enemies, spiritual and bodily."

Bishop Sargent in the Mengnanapuram district.

THE following are Bishop Sargent's notes of a visit paid in June and July to the Mengnanapuram district, which though not the largest in area is far the highest in the number of Native Christians and adherents, containing in all about 14,000, who are ministered to by 16 pastors and 34 catechists and readers.

1877. *June 27th, Wednesday.*—Arrived at Arumuganeri at 4-30 a.m. As I approached the village I was awakened from sleep by sounds that seemed like the tones of musical glasses, but arriving on the spot I found them to be the chimes of the church gongs. The gongs of the four nearest churches had been brought together, and for the first time in these parts as they said, they were struck in succession so as to give the notion of the peal of bells. The sound was really pleasing. The pastor and leading men of the place were ready to receive me in

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time the dhow, which we fondly hoped would be consecrated to the Lord's service, had become the cause of a quarrel between the chief of the island and the Arab Songoro, which ended in a fight between the Arabs and the Islanders, in which our poor friends Lieut. Smith and Mr. O'Neill with their followers were involved. Generous and Christian to the last, they had sent away the women and children belonging to the Arabs in the "Daisy," and were anxiously waiting the return of the boat. If the Arabs and their own followers could hold out and resist the attack made by the islanders until she came back, our poor friends might have escaped, but it was not to be. Long before the boat returned, the whole party were overpowered by the angry and excited Islanders, and put to death. Three only escaped and hid themselves, and when the "Daisy" returned, swam off to her, and so escaped.

Our brethren have joined that company who have laid down their lives for Africa; their brother and companion Dr. Smith, who sleeps on the shores of the same lake, David Livingstone, Bishop Mackenzie, Charles New, all united in death with those West African mission heroes of our own Church who sleep in the dust in Sierra Leone, Lagos, Abeokuta.

Let us pray that this solemn lesson may move many to come forward and fill up the ranks of those who have gone forth to the fight to win Africa for the Lord.

The following is an extract from the last journal of Lieut. Smith:—
"Oct. 19th.—I knelt down on the banks of the Ruwana and thanked our Heavenly Father for His merciful protection of us this day. Is not this the day of small things? The time is coming, and, I believe, not far distant, when the glorious Gospel of Jesus Christ shall find its way over these mountains and plains, till these very rivers shall flow through unceasing praise."

In the Indian Missions the Report tells of steady work in the various departments. In South India, the efforts made by the Missionaries to relieve the sufferers from the late Famine have much softened the hearts of the natives. To this cause may, in a measure, be attributed a very remarkable movement in some districts of the *Society for the Propagation of the Gospel*, where no fewer than 16,000 heathen have asked to place themselves under Christian instruction. The Committee earnestly pray that this great impulse may be divinely blessed and guided, and trust that its favourable effects will be felt in closely bordering districts where the Church Missionary Society is labouring.—On the whole, the aspect of the Native Church in South India affords abundant cause for thanksgiving. The Bishop of Madras, in his recent Charge, stated that the number of *baptized Native Christians* (as distinguished from *catechumens*) connected with the Church of England in his diocese had increased from 48,252 in the year 1862 to 79,917 in 1877. Of this last number, 52,662 were connected with the Society. Adding the catechumens, and correcting according to

the most recent returns, the whole number of Native Christian adherents connected with the Society's South Indian Missions is now reckoned at 66,513.

From China, also, comes good news—gradual advance in the Fuhchow Mission; while from the Ningpo Mission come tidings of fresh awakening.

The work at *Hang-Chow* has met with decided encouragement, though as yet on a small scale. New and promising out-stations have been formed, and there are several hopeful inquirers. A villager, whose home lies sixty-five miles south of Hang-Chow, on a visit to the city, was attracted by the words "Holy Religion of Jesus" written in Chinese characters over the door of the Mission-room. Directed for explanation to the catechist, he remained in Hang-Chow for a fortnight, studying the Bible and conversing with the Christian teachers. Declaring himself a believer in the Gospel, he returned to his home with the expressed intention of, for a time, concealing his newly-found faith. His observance of the Lord's day, however, brought the truth to light; and to his joyful surprise his kinsmen showed no ill-will, but themselves became inquirers. Nineteen in all have been baptized in this village. Fierce persecution, however, has begun, and Mr. Moule earnestly asks for prayer on behalf of this infant Church."

In *Peking* and its neighbourhood eighteen adults have been baptized. Some of these, in the city itself, have fallen away; but the converts of the country station show more earnestness. Peking is the only one of the Society's stations that is situated in the districts desolated by the famine. Millions have been carried off by this scourge; but the Committee have had the satisfaction of forwarding to the Missionaries upwards of 1000*l.* contributed by friends for the relief of the sufferers.

Our space only permits a reference to the Metlahkatlah Mission, which has recently had a visit from Bishop Bompas, the devoted Bishop of Athabasca, who had what he describes as a "race with winter" in crossing the Rocky Mountains. Mr. Duncan writes with his usual hopefulness of the progress and prospects of the Mission. "Our numbers," he writes, "have kept on steadily increasing, and we have now about 1000 souls at Metlahkatlah. In January, this year, we had 67 adults baptized, and in December and January 64 children. The Bishop also confirmed 124 in January." Bishop Bompas writes in touching terms of the neglected condition of the scattered Indians between Metlahkatlah and the Rocky Mountains, towards whom Mr. Tomlinson of Kincolith earnestly begs to be allowed to press forward.

The following is a general summary of the Missions :—

Stations	.	.	.	180
European Ordained Missionaries	.	.	.	203
European Lay Missionaries	.	.	.	44
European Female Teachers	.	.	.	13

Native and Country-born Clergymen . . .	182
Native Christian and Country-born Lay and Female Teachers	2678
Communicants	27,101
Native Christians	122,452
Schools	1493
Scholars	56,955

Thus we have taken a rapid survey of the position and work of the Church Missionary Society. Let us thank God for all the tokens that His pleasure is prospering in our hands. He has blessed the labours of His people. The silver and the gold has been willingly offered, ay, and the copper too. During the past year there have been distributed 727,000 copies of the *Quarterly Token*, which means that there are 181,750 subscribers of 1d. monthly, making a total of 9087l. 10s. given in pence last year. For the year that is coming, will the *Token* subscribers try to get others to join the band? If each were to secure only one new subscriber, what an increase we should have in our Mission army! By such means has the great work of the Society grown and increased.

May the Lord of the Harvest still use the *Token* as He has for now twenty-two years, to make known to the young of this favoured land what is being done for the thousands who are still in darkness and the shadow of death!

News from Santalistan.

BY THE REV. F. T. COLE.

We have no large accessions, but here and there a family comes forward, here and there a solitary school-boy or girl determines to be on the Lord's side. There is a promise of abundance of rain. I have no doubt of the success of the work here. A beginning has been made; the heathen know that the rule of the bongas (evil spirits) is nearly over. They have, on the whole, little faith in them. There are but few active opponents now—it is more passive indifference that we have to fight against. The day is coming when the Lord shall reign here.

Do you remember a passage in "Henry and his Bearer," relating to a journey from Patna to Calcutta by boat? It seems to me nearly prophetic.

"Once in particular; it was in one of those lovely places near the *Rajah-mehal* hills; Henry and his bearer went to walk. Henry's mamma had during the day been very cross to him, and the poor little fellow did not feel well, although he did not complain; but he was glad when he got out of the boat. The sun was just setting, and a cool breeze blew over the water, with which the little boy being refreshed, climbed without difficulty to the top of a little hill where was

a tomb. Here they sat down, and Henry could not but admire the beautiful prospect which was before them. On their left hand was the broad stream of the Ganges winding round the curved shore till it was lost behind the *Rajah-mehal* hills.

"Before them, and on their right hand, was a beautiful country abounding with corn-fields, *topes* of trees, thatched cottages with their little bamboo-porches, plantain and palm-trees; beyond which the *Rajah-mehal* hills were seen, some bare to their summits, and others covered with *jungle*, which even now afford a shelter to tigers, rhinoceroses, and wild hogs.

"Henry sat silent a long time. At last he said, 'Boosy, this is a good country: that is, it would be a very good country, if the people were Christians. Then they would not be so idle as they now are; and they would agree together, and clear the *jungles*, and build churches to worship God in. It will be pleasant to see the people, when they are Christians, all going on a Sunday morning to some fair church built among those hills, and to see them in an evening sitting at the door of their houses reading the *shaster*. I do not mean your *shaster*, but our *shaster*, God's book.'"

God has answered this prayer. Talghari at that time was a jungle, inhabited by wild elephants, buffaloes lived in the adjacent swamps; the villages were the scenes of heathen orgies. But now, in God's great love, the jungle is cut down; a number of villages are formed; on the top of a small hill stands a grand church capable of holding 800 persons. In the villages around may be seen little prayer-houses, where every morning and evening, at the sound of a small bell, the Christians meet together for prayer and praise. What a contrast between the *then* and *now*! what a contrast there will be between the *now* and the *hereafter*! The work has been begun; it is of God—it will go on; and not only in the lovely valley of Talghari, but also on all the hills and in all the dales of this vast country, shall praise be offered up to the Great Father in heaven.

* * Juvenile Subscribers and Collectors of One Shilling a year, One Penny a month, One Farthing a week, or Threepence a quarter, are entitled to this "Token" free.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co. Post-Office Orders payable to Edward Hutchinson, Esq., Secretary.

Jan. 1879

"On arriving at Skeena Forks, Mr. and Mrs. Hankin kindly gave us lodging, and he told us that, till the previous year, the Skeena River had never been known to continue open so late, being generally frozen the first week in November, and it was now the 17th. We therefore started again to descend the Skeena by canoe on the 18th, thinking the ice might yet drift down on us from behind; and one night winter made yet one last effort to overtake us in a heavy snow-storm; but as we approached the mild breezes of the Pacific coast, he would venture to follow us no longer, and on 23rd November we safely reached Port Essington at Skeena mouth, and, after spending one night there with Mr. Morrison, a journey of twenty-five miles by canoe, along the coast to the north, brought us safely to Metlakatla on the 24th, this being the tenth canoe we had sat in since leaving Dunvegan.

"The most remarkable thing is that from this time winter seems to have entirely disappeared from this part of the world, and hardly a trace of him has been seen, so that we begin to think he may be detained in Europe for a debt owing there some seasons past. Up to the present time, 31st January, the weather at Metlakatla has been mild.

Speaking of the Indians of the North Pacific Coast, the Bishop says:—

"The constant use of their large cedar canoes is the chief characteristic of the coast Indians, and the indented coast, studded with islands, is very favourable for canoeing. This rocky coast abounds with shell-fish and salmon, which form the chief of the Natives' sustenance, and at the mouth of the Naas River is caught, in large shoals, the oolikon, a small fish about twice the size of a sardine, and so full of oil as to burn like a candle. This fishery, and that of the salmon, form the summer employ of the Natives, except such of them as are engaged by Europeans to work at the mines or in the exportation of salmon packed in tins. In winter the Natives are engaged at their homes in their villages, collecting firewood, and hunting deer and fur animals, more like the inland tribes. Just now many of them are off seal-hunting.

"The Indian houses are large—built, roofed, and floored with split cedar boards—the fire in the centre, with an opening above for the smoke. They have large cedar boxes to contain their clothes and movables. They eat various cakes made of sea-weed, poplar bark, herring spawn, or bitter berries—their condiment being seal oil, or the grease of the oolikon fish. They are now very well dressed in European clothes, though twenty years ago they were wrapped in nothing but blankets, which they obtained from the Hudson's Bay Company in exchange for furs.

"It is very singular that these blankets are still used by the Natives for money, as a medium of exchange, being the most inconvenient substitute for coin that could be found, I should suppose, in the whole world."

The Bishop thus speaks of the work done and still going on at Metlakatlah:—

"The village contains nearly 1000 souls, most of whom are baptized. The use they make of their English Bibles is surprising, while they continue most of them unable to speak the English language. The converts are at present united and persevering in Christian progress.

"It has been a pleasure to me to baptize about sixty adults and about sixty children, and to confirm about 110 candidates. I trust that most of these latter will soon be brought forward for receiving the Communion.

"The diligence of the Native Christians and their attendance at Church and Sunday-School is most praiseworthy. The discipline of the Day Schools under Mr. Schutt is good, and the singing excellent. The attendance is large, and the Infants are learning well in a separate room."

The China Famine: Distribution of the C.M.S. Fund.

THE following interesting particulars of the work of distributing the contributions of kind friends in England, are taken from the Rev. W. H. Collins's diary of the distribution in the south of Chih-li in July last.

14th.—Found our helpers waiting for us at Ur-shih-li-p'u, six miles north of Ho-chien, having already distributed about 1500 tickets in the villages around. We immediately made arrangements for changing silver into cash, so as to set to work on the morrow. Our great difficulty is the conveyance of cash to the villages, for 20*l.* worth of silver will produce about half a ton of copper cash. Each cart will take at the most about 8 cwt., so that we must needs take two journeys to each of the larger villages.

15th.—This morning we started out with 8 cwt. of cash on each cart, to a village four miles off. This village contains about 100 families. Our assistants distributed 379 tickets here, which our cash was insufficient to redeem, so after breakfast I made a second journey with half a ton of cash, while my colleague went in another direction. Fever is still prevalent in this region, and some of the poor people staggered under the weight of the gift received. Many of the people looked thin and hungry, and some of the children were living skeletons. The people seemed hardly to believe that we had come to redeem the tickets, for they have held for two months some given out by the local authorities, which will probably be never redeemed.

16th.—This morning we made an early start, so that we were able to walk, and put more cash in the carts. The news of the nature of our business is getting abroad, so that when we left the inn this morning, a row of poor women knelt before the inn door and utterly refused to get out of the way of our carts, and had to be removed by force. We dare not give to these needy creatures, or our path would be so beset as to make progress in our work very difficult. We are obliged to stand upon this rule, only to give relief to the holders of tickets at their own villages.



They strip off the bark of trees and dig up the grass-root
for food.



Lamentation fills the country. They beg for food, and sleep
in the open air.

17th.—This morning we went to a near village, and were followed most pertinaciously by beggars. I could not resist the impulse to give them some help, but they were very indignant at not receiving as much as the holders of tickets. On our way home two of these poor creatures threw themselves down before the wheel of my cart, and we had much trouble to prevent their receiving severe injury. They defied the cart-driver, so I was obliged to drag them away by main force, and then I was soft enough to give them some cash, for it is very difficult to resist appeals from hungry-looking creatures. The most hungry-looking are, however, found at their own homes. In the afternoon a heavy fall of rain flooded the roads, and obliged us to suspend operations. This rain is much needed for the growing crops, and will soon change the face of the country.

20th.—We sent yesterday to another large village for carts to fetch the cash. Two carts came this morning, with teams composed of small oxen, ponies, and donkeys. Each cart drew a ton of cash, which we speedily distributed. The poor people are too intent upon the cash to show many signs of gratitude, and some of them beg for more. We constantly see women and children picking elm-leaves and gathering wild herbs. All these villages have lost numbers of people from famine and fever; many of the men have left to seek work and a living elsewhere, so that a large part of the recipients of the bounty we administer are women and children. We have applications from many villages for help, but cannot comply, for we can only distribute a few hundred more tickets.

The accompanying illustrations by a Chinese artist will doubtless interest and amuse our readers. At the same time they show to what straits the poor people in the famine-stricken districts of China have been reduced. One picture shows them in search of grass-roots, and even the bark of trees for food. The other represents their homeless condition, after having pulled down their houses and sold the materials of which they were composed to purchase food.

We are glad, however, to be able to state that the worst of the famine is now over; and hope that by God's blessing on the liberality of the English people a way may be opened for the reception of the Bread of Life.

Recent Accessions in Tinnevely in connexion with the distribution of the Indian Famine Relief Fund.

BISHOP SARGENT'S NOTES OF A VISIT TO PANNEIVILEI.

August 13th, 1878.—Arrived early in the morning at Panneivilei.

At 9.30 we had breakfast together with the four native pastors, and prayers, and then a conference on the affairs of the district.

At eleven, met the representatives of some twenty-six villages, where 419 families have within the last six months placed themselves under Christian instruction, comprising above 1500 souls. They came in,

This pamphlet had a foldout at the end,
but it was too fragile to be scanned.